1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

527 535 [439] The third day was occupied with horseracing and trading with five Hopi men who now arrived. The dance was given at night continuing until dawn. It was begun by Navaho and Hopi who sang their own songs.

[349] According to informants it is usual to provide two semicircular shades of branches set upright in the ground for the women to cook under.

534 The drum (*gwetlkómid*) is slung under the left arm. It is a section of a hollow cottonwood log; one specimen (50.2–1632A) is 43 cm. high and 30 cm. in diameter, with hide ends laced together. The drumstick (*gwetlkómidi's*) is of the looped type. In one specimen (50.2–1632B) a willow handle, 25 cm. long, terminates in a double loop of 11 cm. diameter, which is bound with cloth, the whole being painted red. Formerly, a skin was fastened over the mouth of a clay vessel containing a little water. Turning the pot over wet the skin and caused it to shrink taut. This was carried in the dance slung under the left arm. They do not drum on baskets.

624 537 782 539 The speeches delivered by chiefs are in part prayers. Sinyella prayed to the ground, the rocks, and the creek as follows:—

Inyámátvi	má'évahag'l'l	dúyllniyúdjik
my ground	ground, hear me	let us always live

áhánigwayóhag'l'l	ma'évahag'l'l
I want always to live well	ground, hear me.

624 527 535 [171] The position of dance director is informally filled by any of the chiefs: it is not, as among the Mohave, the prerogative of an individual. In fact, the term *kahd't* (the equivalent of the Mohave dance leader, *kohota*) is applied only to a big chief. Nevertheless, there is a tendency for one man to assume and retain the initiative in this affair. But this has probably no greater significance than the direction over the horseracing assume by Panamida at present. According to Sinyella, his father's two older brothers (the eldest of whom was a chief) were directors, who passed their function to him when they died, but it is doubtful that this function was as formal as his statement would imply.

533 The song leader's position is equally informal. The present leader, Supai Jack, is universally recognized as the best singer, with the most perfect memory and fertility in inventing songs.[1] Many of the songs now sung were invented by his predecessor, Teyadjávà (corn thief), a chief, to whom he was unrelated. Teyadjávà dreamed he was dancing and singing the following song:[2]

[1] About 1900 James saw a Chemehuevi, who may have been a ghost dance advocate, acting as a song leader, (b), 253.

[171] [2] The airs of these songs do not resemble most of those of the Zuñi, nor according to the Havasupai, those of the Hopi; on the other hand, they have something in common with the Mohave songs they sing and also with those of the Southern Diegueño which I have heard.